

CONFIDENTIAL.]

[No. 35 OF 1893.

SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,

Received up to 29th August 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU.						
<i>Monthly.</i>						
1	Bhárat Pratáp ...	... Moradabad	Pratáp Krishna ...	For	July ...	25th
2	Káyasth Samáchár ...	Allahabad	Awadh Bihári Lal, M.A.	"	Aug. ...	23rd
3	Khattri Hitkári ...	Agra	Dina Náth	"	July ...	29th
4	Vaishya Hitkári ...	Meerut	Mohan Lal	"	Aug. ...	"
<i>Bi-monthly.</i>						
5	Akhtar-i-Hind ...	Amroha (Moradabad).	Májid Hussain	20th	Aug. ...	23rd
6	Khurshaid-i-Nánpárá ...	Nánpárá, Bahraich.	Yahyá Ali	16th	" ...	25th
7	Nazm Akhbár ...	Lucknow	Dwárká Prasíd	20th	" ...	28th
8	Social Reformer ...	Jaunpur	Wájid Ali	15th	" ...	24th
<i>Tri-monthly.</i>						
9	Dabir-i-Hind ...	Agra	Amín-ul-dín	20th	Aug. ...	28th
10	Hámíd-ul-Akhbár ...	Moradabad	Iláhi Baksh	22nd	" ...	25th
11	Mufid-i-Am ...	Agra	Qádir Ali Khan	20th	" ...	24th

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
Weekly.						
32	Agrā Akhbār ...	... Agra	Tajammul Husain ...	21st Aug. ...	26th Aug. ...	230 copies.
33	Akhbār-i-Klām ...	... Meerut	Muqarrab Husain Khán.	22nd " "	25th " "	65 "
34	Alwaqt ...	... Gorakhpur	Muhammad Sá'íd ...	23rd	26th	660 "
35	Anis-i-Hind ...	... Meerut	Kishun Sarúp ...	26th	27th	625 "
36	Asad ...	... Lucknow	Sajjád Husain ...	25th	" "	200 "
37	Cawnpore Gazette	... Cawnpore	Harnáim Singh ...	23rd	" "	550 "
38	Colonel ...	... Moradabad	Banwári Lál ...	16th & 24th	23rd & 27th	400 "
39	Dabdabā-i-Qaisari	... Bareilly	Thákur Prasád ...	26th	28th	250 "
40	Dabdabā-i-Sikandari	... Rámpur	Muhammad Husain ...	21st	23rd	446 "
41	Fitnah ...	... Gorakhpur	Nizám Ahmad ...	24th	28th	500 "
42	Gorakhpur ...	... Ditto	Ahmad Abdul Karím Khán.	25th	" "	586 "
43	Hindustáni ...	... Lucknow	Gangá Prasád Varmá ...	23rd	25th	300 "
44	Kárnmáh ...	... Ditto	Muhammad Yáqúb ...	25th	27th	275 "
45	Kýayath Conference Gazette ...	... Ditto	Dípnaráyan Varma ...	"	28th	500 "
46	Matla-i-Núr ...	... Cawnpore	Gauri Shankar ...	26th	" "	45 "
47	Mauj-i-Narbadda	... Hoshangabad	Abdul Karim ...	24th	24th	200 "
48	Mihr-i-Nímrroz ...	... Bijnor	Karím-ullah ...	21st	" "	485 "
49	Naiyár-i-Ázam ...	... Moradabad	Amjad Ali ...	"	25th	300 "
50	Najm-ul-Akhbár ...	... Etáwah	Rúh-ullah Khán ...	24th	26th	223 "
51	Násim-i-Agra ...	... Agra	Jamna Dás Biswas ...	23rd	24th	450 "
52	Násim-i-Hind ...	... Fatehpur	Alah Bakhsh ...	8th	27th	117 "
53	Násir-i-Hind ...	... Agra	Muhammad Ali ...	24th	28th	40 "
54	Oudh Punch ...	... Lucknow	Sajjád Husain ...	3rd	27th	350 "
55	Police News ...	... Meerut	Habib Ahmad ...	24th	" "	500 "
56	Rafí-ul-Akhbár ...	... Benares	Ghulám Husain ...	21st	23rd	400 "
57	Rahbar ...	... Moradabad	Partáp Krishna ...	24th	27th	375 "
58	Riás-ul-Akhbár ...	... Gorakhpur	Nizám Ahmad ...	"	28th	350 "
59	Sítára-i-Hind ...	... Moradabad	Banwari Lál ...	20th	25th	150 "
60	Tohfá-i-Hind ...	... Bijnor	Jairáj Singh ...	"	23rd	410 "
61	Tohfá-i-Qádiri ...	... Ballia	Abdul Qádir ...	13th	26th	128 "
62	Táti-i-Hind ...	... Meerut	Sajjád Husain ...	24th	27th	570 "
63	Urdu Akhbár ...	... Moradabad	Abdul Aziz ...	"	28th	125 "
Daily.						
64	Oudh Akhbár ...	... Lucknow	Sheo Prasád ...	23rd to 29th Aug. ...	23rd to 29th Aug. ...	530 copies (including 92 copies taken by Government).
URDU-ENGLISH.						
Bi-weekly.						
65	Aligarh Institute Gazette ...	... Aligarh	Mumtáz-ul-din ...	22nd & 25th Aug. ...	24th & 27th Aug. ...	441 copies (including 281 copies taken by Government).
HINDI.						
Quarterly.						
66	Kavi-va-chitrakár ...	... Fatehpur	Kundan Lál ...	For quarter ending 31st Dec. 1892.	28th Aug. ...	500 copies.
Weekly.						
67	Almora Akhbár ...	... Almora	Sadá Nand ...	21st Aug. ...	24th Aug. ...	104 copies.
68	Bhárat Jíwan ...	... Benares	Rám Krishna Varmá ...	" "	" "	1,500 "
69	Gosewak ...	... Do.	Jagat Náráyan ...	24th	28th	250 "
70	Nágrí Nírad ...	... Mirzapur	Kashi Prasád ...	"	27th	400 "
71	Prayág Samáchár ...	... Allahabad	Jagan Náth ...	"	" "	500 "
72	Sejjan Kírti Sudhákar	... Udaipur	Ashyáchálak Dán ...	21st	25th	65 "
Daily.						
73	Hindustán ...	... Kálakankar (Partábgarh).	Devi Dayál Shukla ...	22nd to 27th Aug. ...	23rd to 28th Aug. ...	500 copies.
HINDI-URDU.						
Monthly.						
74	Mazhar-ul-Ziráfát ...	... Meerut	Muqarrab Husain Khán.	For Aug. ...	27th " "	60 copies.
75	Káshi Pattrika ...	... Benares	Lakshmi Shankar Misra, M.A.	25th Aug. ...	26th Aug. ...	450 copies (including 220 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.		
	HINDI-URDU—(continued).			1893.	1893.			
	Bi-weekly.							
56	Jaipur Gazette ...	... Jaipur	Mahávir Prasád ...	16th, 19th, & 23rd Aug.	23rd & 26th Aug. ...	100 copies.		
	MARATHI.							
	Weekly.							
57	Subodh Sindhu ...	... Khandwa	Lakshman Prayági. Anant	23rd	Aug. ...	26th	Aug. ...	350 copies.
	MARATHI-ENGLISH.							
	Weekly.							
58	Nyáya Sudhá ...	... Nágpur	Sadá Shiva Rám Chandra Patwardhan.	21st	Aug. ...	25th	Aug. ...	375 copies.
	GORKHA.							
	Weekly.							
59	Bhárat Jiwan ...	... Benares	Rám Krishna Varma	25th	Aug. ...	28th	Aug. ...	500 copies.

I.—POLITICAL AND FOREIGN.

TUTT-I-HIND.
August 24th, 1893.

The Hazaras and the Amir.

1. A correspondent of the *Tutti-i-Hind* (Meerut), of the 24th August, referring to the alleged atrocities committed by the Amir of Kabul on the Hazaras who are Shias, observes that the Persians have endeavoured to move their Shah on behalf of the Hazaras. It would seem that Mirza Muhammad Hasan of Shiraz, who is the well known religious head of the Shia community and exercises great influence over the Shah even in political matters, as is evident from the cancellation of the tobacco contract by the Shah at his instance, has brought pressure to bear upon His Majesty to espouse the cause of the oppressed Hazaras. It may reasonably be supposed that the Shah will not write to the Amir direct but will request the British Government to prevent the Amir from oppressing his co-religionists in the Hazara country. If the British Government did not accede to his wishes he might declare war against Afghanistan with the aid of the Russians. In that case the Amir, being no match for the two combined powers, would lose his kingdom if the British Government did not help him. Moreover, British interests demand that British influence should be supreme in Persia. Under these circumstances the British Government should ask the Amir to desist from tyrannizing over the Hazaras, though its interference in his internal affairs is sure to be distasteful to him. But if the Hazaras have raised an unjust rebellion against him they should of course be left to their fate and allowed to pay the penalty for their misconduct.

AZAD.
August 25th, 1893.

Munshi Sohan Lal, the Chief Justice of Gwalior.

community, and that he also patronizes Kayasth vakils. According to rule any vakil who desires to conduct any case before the Chief Justice must obtain permission from the Registrar. Lately a Kayasth vakil made an application for such permission to the Registrar, who considering him incompetent rejected the application. The vakil appealed to the Chief Justice, who readily complied with his request, apparently through race feeling. The Registrar was greatly annoyed and threatened to resign. It is to be regretted that Munshi Sohan Lal, who will shortly retire on account of old age, should expose himself to such a charge.

SITARA-I-HIND.
August 20th, 1893.

Bestowal of khilats by the second Maháráni Dowager of Rewah on the editors of newspapers.

for the gift of a khilat worth Rs. 550 to the editor of the *Sitára-i-Hind*.

ALIGARH INSTITUTE
GAZETTE.
August 22nd, 1893.

Political agitation and Musalmáns.

good, would be injurious to the Musalmáns and excite ill-feeling between them and the Hindus. The Musalmáns cannot do better than keep aloof from all political agitation. It is true that an anti-national congress committee was once established by some Musalmáns, but the committee was not intended to agitate, but simply to warn the Musalmáns against joining the National Congress and to show that the Congress was not supported by them, as had falsely been declared by the Congressionists.

II.—GENERAL ADMINISTRATION.

HINDUSTÁN.
August 24th, 1893.

Need for a Legislative Council for the Panjáb.

will strongly agitate the matter at the coming National Congress.

5. The *Hindustán* (Kálakankar), of the 24th August, argues that as the Panjáb has got its own university and is in no way backward compared with the North-Western Provinces, a Local Legislative Council should be established in that province as well. It is hoped the Panjabis

6. The *Hindustáni* (Lucknow), of the 23rd August, publishes the proceedings of the public meeting held by the citizens of Lucknow at the Lyall Hall on the 19th idem. Rája Rampal Singh went from Kálakankar to take part in the proceedings, and Mr. Hamid Ali Khan, Barrister-at-

Public meeting at Lucknow in support
of Mr. Paul's resolution.

HINDUSTÁNI.
August 23rd, 1893.

Law, presided. The meeting passed resolutions thanking Mr. Paul for his resolution in the House of Commons regarding the simultaneous Civil Service examinations and the other members who supported it, expressing a request for effect being given to Mr. Paul's resolution by the Government of India and adopting a memorial to Parliament on the subject. Among the speakers were the Hon'ble Rája Rampal Singh, Pandit Shyam Narain, Shaikh Ahsan Husain Khan, Pandit Bishan Narain Dav, Barrister-at-Law, Babu Ganga Prasad Varma, Babu Bipin Bihari Bose, and Munshi Abdul Basir.

7. The same paper observes that all honor is due to the executive committee of the Oudh Talúkdárs' Association, which has passed a resolution in support of the simultaneous examinations being held for the Indian Civil Service in England and India. Chaudhri Nusrat

Ali, who seems to have suddenly acquired the capacity for writing long articles in English, tried his best to prevent the Talúkdárs from expressing themselves in favour of the proposal, which he considers very prejudicial to the country. But his efforts were unsuccessful and the resolution was passed by six votes against two. The meeting also decided to give intimation of the resolution to the Landholders' Association in Bengal. The Chaudhri must have been greatly annoyed to find a majority of his masters holding views different from his own on such an important question. He had better persuade the Talúkdárs who concur in his views to send a memorial to the Lieutenant-Governor against the proposal to hold simultaneous examinations. The memorialists should state that, standing as they always do with folded hands before His Honor, they could not brook the idea that their sons should aspire to an equality with His Honor or other European Civilians after passing the Civil Service Examination; that, indeed, it is nothing short of disloyalty on the part of natives to ask for the examination being also held in this country and to compete with Europeans; that memorialists are unable to make any progress and do not like other classes to do so; that hence they protest against the simultaneous examination scheme. The Chaudhri really committed a mistake in opposing the measure. At least he ought to have followed the policy of Sir Saiyid Ahmad Khan. It is possible that ten years hence the sons of any Talúkdárs or a son of the Chaudhri himself might be capable of passing the Civil Service Examination. Thus self-interest, if nothing else, ought to have induced him to support Mr. Paul's resolution.

8. The same paper publishes a communication from one Munshi Wazir Ali at Auraiya in the Etawah district, who observes that he being an educated Musalmán is desirous of expressing his opinion in the matter of the simultaneous examinations. The Hindus and Musalmáns being

inhabitants of the same country, their interests are identical. The Anglo-Indians who are inciting the Musalmáns to oppose the proposal by threatening that it would place them under the rule of the Hindus, are their secret enemies. If any Musalmáns do the same thing, they are actuated to gain the goodwill of Anglo-Indians with a view to obtain posts or titles. In opposing the measure they are simply cutting the throats of their brethren and bringing their nation into disgrace. A manly and enlightened nation like the Musalmáns ought to be ashamed to acknowledge its incapacity to compete with other nations at examinations. The Musalmáns no longer consider the acquisition of English education as opposed to their religion, and good Muhammadan graduates are turned out of colleges every year. If the Hindus have got among them scholars like Mr. Dadabhai Naoroji (*sic*) and Babu Surendra Nath Banarji, the Musalmáns may be justly proud of Mr. Amir Ali and Mr. Mahmud. If the Civil Service examination were held in this country, the Musalmáns would have equal facilities with the Hindus to compete. They

Support of Mr. Paul's resolution by
an educated Musalmán.

HINDUSTÁNI.
August 23rd, 1893.

could not impede the progress made by Bengalis and other classes; but they would only expose themselves to the charge of being envious in opposing Mr. Paul's resolution. The unfortunate religious disputes which have lately become so frequent are in a great measure due to mutual jealousies between the two sections of the community. Their mutual quarrels are the Anglo-Indian's opportunities.

MAUJ-I-NARBADA.
August 24th, 1893.

The Hon'ble J. Woodburn, C.S.I., the
Chief Commissioner of the Central Pro-
vinces.

9. The *Mauj-i-Narbada* (Hoshangabad), of the 24th August, congratulates the inhabitants of the Central Provinces on their having got a just and sympathetic ruler like the Hon'ble J. Woodburn, and expresses satisfaction that he does not adhere to the circular of his predecessor

which tended to exclude officials not possessing a knowledge of English from promotion to higher posts. If he has given rapid promotions to some officials, others need not be dissatisfied but should quietly await their turn. The case of Muhammad Khan, which is a hard one, is entitled to the Chief Commissioner's consideration. He was Extra Assistant Commissioner for five years, but has been ordered to revert to his post of Munsarim on account of his failing to pass the Departmental Examination. His reversion is unexceptionable under the circumstances, but the hardship is that he has been made second grade Munsarim whereas he was first grade Munsarim at the time of his promotion to Extra Assistant Commissionership.

NYÁYA SUDHA.
August 21st, 1893.

Opening of the new Judicial Courts
buildings at Nagpur.

10. The *Nyáya Sudha* (Nagpur), of the 21st August, gives an account of the proceedings of the opening of the newly constructed Judicial Courts buildings at Nagpur by the Chief Commissioner on 18th idem, publishing the speeches of the Chief Commissioner, the Judicial Commis-

sioner, and the address of Rai Bahádur Bipin Krishna Böse, Government Advocate on the occasion. In conclusion, the editor draws attention to the circumstance that Rája Raghoji Rao and his brother, who attended the ceremony at the invitation of the Chief Commissioner, had to stand like other gentlemen during the course of the proceedings. This was viewed with feelings of regret by the native gentry present on the occasion. The Rája and his brother are descendants of the old rulers of the province, and "it would have been more in consonance with the generous treatment which the British Government always metes out to representatives of our old nobility if these two noblemen had been accommodated with seats." Probably the omission was accidental.

ALMORA AKHBÁR.
August 21st, 1893.

Treatment of natives by English-
men.

11. The *Almora Akhbár*, of the 21st August, regrets to notice that a large majority of people in the world are very selfish, and some of them are so blinded by self-interest that they do not hesitate to promote their own ends even at the expense of other persons. On their first arrival in this country

as traders, Englishmen spared no pains to ingratiate themselves with the children of the soil and held them in high respect from selfish motives. Since they have become the rulers of the country they have entirely changed their attitude and look down upon the natives with contempt, denouncing them as a semi-barbarous people.

GORAHPUR.
August 25th, 1893.

Assessors at sessions trials.

12. The *Gorakhpur*, of the 25th August, complains that assessors summoned to assist District Courts at sessions trials are generally ordinary shopkeepers and other ignorant men who are quite unfit to sift and weigh evidence and come to a right conclusion. As it is, the institution is a mere

farce, and the wonder is that the District and Sessions Judges have taken no steps to mend matters. Intelligent and educated men, especially those who are acquainted with the law, should be brought on the lists of assessors. It would be well if fees were offered to legal practitioners to induce them to serve as jurors.

ALMORA AKHBÁR.
August 21st, 1893.

Supply of provisions and transport to
European travellers in Kumaun.

13. The *Almora Akhbár*, of the 21st August, states that many Europeans, who are generally Military Officers, pay visits to the hills in the Kumaun Division during the spring to escape the heat of the plains and to see the snow covered peaks of the Himalayas. But the supply of provisions

and transport to these visitors involves a great deal of loss and trouble to the cultivators. When a European travels in the hills a tahsīl official collects the supplies and coolies for him at every stage. Apart from the difficulty experienced by cultivators in providing hens, eggs, and other such things which are not easily forthcoming, they are not paid at all or very inadequately for the supplies. Full payments might be made by the Europeans; but the payments being made by them through their private servants, patwāris, or chaprásis, the cultivators never receive full prices. If a villager insists on payment of full price, he soon finds himself in difficulty. A false report is made against him regarding the supplies by the chaprāsi or some other man to the European traveller, who sends a note against him to the District Officer, and then there is no end to his troubles. Moreover, the villagers have to carry the travellers' luggage, which keeps them from their fields. This system, which is so very injurious to the poor peasantry, ought to be put a stop to. The European travellers could have no difficulty in making their own arrangements, though they might have to pay a few more rupees than at present. But the small extra expense which they might have to incur would save the cultivators considerable loss and inconvenience. It is true that according to the settlement the cultivators are bound to provide supplies and transport, but only for the District Officers and not for all the European visitors to the hills. Again, as the objectionable system above referred to has been abolished in other parts of the country, there is no reason why it should be allowed to exist in the Kumaun Division whose inhabitants have the same privileges as those of other provinces.

14. A correspondent of the *Oudh Akhbár* (Lucknow), of the 25th August,

contradicts the complaint made by a correspondent of the *Hindustáni* regarding the prohibition of shooting by Colonel Quin, the Deputy Commissioner of Hardoi (see paragraph 19, page 278, of the *Selections*

OUDH AKHBAR.
August 25th, 1893.

Contradiction of the complaint regarding the prohibition of shooting at Hardoi.

from Vernacular Newspapers for the week ending 18th July 1893). Colonel Quin is a very able and popular officer and has greatly suppressed crime in the district. Respectable persons are at perfect liberty to shoot, but indeed he has imposed restrictions on the liberty of those men from whom he apprehended danger to the public peace. No man has been fined for shooting, but there have been some prosecutions under the Arms Act. No man has to obtain permission from the tahsildár to fire a gun on the occasion of a birth in his family.

15. The *Hindustáni* (Lucknow), of the 23rd August, states that the Anglo-

Indian newspapers contend that the Anglo-Indian officers know the thoughts and feelings of the people better than the natives themselves and are consequently more fitted to conduct the administration. If native

HINDUSTÁNI.
August 23rd, 1893.

The Lieutenant-Governor's speech at Ballia.

journals ridicule this absurd contention, the Anglo-Indians take offence. The *St. James Gazette* and the *Globe*, which are well known for their antipathy to natives, consider the National Congress responsible for the late Bombay riots. They would be nearer the mark if they attributed the riots to the high peaks of the Himalayas. Sir Charles Crosthwaite asserted with equal truth in his Ballia speech that educated natives instigated the ignorant masses to commit the disturbances in Azamgarh. Lord Dufferin declared that the educated classes form a microscopic minority and have no influence on the people, while Sir Charles Crosthwaite considers them influential enough to get the mob to commit serious riots. His Honor's intemperate speech at Ballia would not be very objectionable if it were delivered by an irresponsible Anglo-Indian. But it is a great misfortune that the ruler of a province should hold such views. The Lieutenant-Governor told the Hindu rāisés, assembled in darbár at Ballia, among whom the Mahárája of Dumraon was present, that the riots occurred with the knowledge and co-operation of Hindu landholders and called them rebels. The local authorities had as much information as the landholders. If the latter gave no intimation, what was the whole army of Magistrates, Deputy Collectors, Tahsildárs, and the police officials about? It is impossible that such a great conspiracy could be organized without the knowledge of the local authorities, unless they were utterly negligent. The fact is that there was reason to fear that Mr. Dupernex' foolish proceedings might lead to a disturbance, but nobody thought that the disturbance would assume such large proportions. Far from

advising the Hindu and Muhammadan raises to forget the late unfortunate incidents and to be reconciled to each other, as was done by Sir Anthony Mac-Donnell, Sir Charles Crosthwaite accused the Hindu raises of disloyalty and rebellion and in a way excited the feelings of the Musalmáns against them. The darbár was not the proper place for an expression of his displeasure by His Honor, whose speech must have had a bad effect on both the Hindus and the Musalmáns. Sir Charles Crosthwaite also accused educated men of secretly instigating the riots, but admitted that there was not sufficient evidence to procure their conviction. Any persons, educated or uneducated, who instigate riots between the two sections of the community are doubtless the greatest enemies to the country and deserve no mercy. It would be a matter of satisfaction if the instigators of the Azamgarh disturbances, if there were any, were found out and prosecuted. But a general attack on educated Hindus was unjustifiable. In the mufassil the Government servants and pleaders form the whole of the educated classes and know very well that the decline of British rule in this country would be a signal for their ruin. Does Sir Charles Crosthwaite think that they were at the bottom of the riots? Government encouraged the spread of English education and civilization among the Hindus and impressed them with an idea of its impartiality. Having made some progress they have commenced agitating in a legal and constitutional manner for some privileges which they enjoyed even under the Muhammadan rule, which has been condemned as barbarous by English historians. This agitation which the educated Musalmáns have joined has made educated natives an eyesore to the Anglo-Indians, and apparently the secret complaints made by the District Officers have prejudiced the Lieutenant-Governor against them and he makes allegations in public quite incompatible with his high position. It is difficult to say how far the Lieutenant-Governor's indictment against the cow protection societies is well founded. At all events the editor knows of no proceeding on the part of those societies which could be considered inflammatory. If the societies whose avowed object is to protect cows and oxen which are such useful animals, really encourage religious disturbances, they ought to be suppressed with a high hand. On the other hand, if the charges brought against them are false, they should firmly refute them. If they have passed resolutions desiring Hindus to boycott Musalmáns and to prevent Musalmáns from taking water from Hindu wells, they are greatly to blame. Similarly, if Muhammadan meetings have passed resolutions urging Musalmáns to kill more kine and to throw flesh into Hindu wells, their conduct is equally reprehensible. Sir Charles Crosthwaite should have censured both the Hindus and Musalmáns and pointed out to them the evil consequences of mutual dissensions. At present educated men apprize the authorities of the popular grievances; but if they are called disloyal and rebels, they will refrain from doing so in future, and the result will be that popular discontent will secretly increase without the knowledge of the authorities. The Lieutenant-Governor observed that if the Hindus had any complaint, they should have brought it to the notice of the authorities. But they sent a telegram to the Commissioner complaining that permission had been granted for the slaughter of kine at places where they were never killed before; that there was dissatisfaction, and that a riot was apprehended. But the Commissioner replied that the rioters would be punished, and on arrival at Azamgarh said that those who did not like to see kine killed might shut their eyes. A telegram was also sent to the Lieutenant-Governor at Naini Tal, who simply replied that another Collector would be sent. Ignorant men receiving no satisfactory reply from any quarter took the law into their hands.

AKBHÁR-I-ALAM.
August 22nd, 1893.

The same.

16. The *Akhbár-i-Alam* (Meerut), of the 22nd August, observes that the Lieutenant-Governor's speech at Ballia was full of valuable advice, which the Hindus and Musalmáns throughout the country should take to heart. It appears from the Anglo-Indian and other newspapers that the late riots were due to the short-sighted proceedings of the cow protection societies. It is a pity that societies which have a useful object in view should encourage riots. His Honor declared in his speech that if the two sections of the community convinced Government of the restoration of friendship between them the additional police would be withdrawn. This shows how far His Honor sympathizes with the people and does not like to saddle them with additional burdens.

17. The *Hindustán* (Kálákankar), of the 22nd August, gives an extract from His Honor's speech at Ballia, and observes that the Hindus and Musalmáns should follow his friendly advice and live in peace and amity.

HINDUSTÁN.
August 22nd, 1893.

The same.

18. The *Najm-ul-Akhbár* (Etáwah), of the 24th August, states that Sir Charles Crosthwaite's speech at Ballia bears ample proof of his sagacity. His Honor has found out the true causes of the Bakr Id riots and declared the Government policy in no equivocal terms. No unprejudiced man will find anything in that able speech to object to, though the *Hindustáni* and other newspapers of that class are sure, according to their wont, to be captious. The adoption of a policy of rigour is unavoidable at present. Happy is that nation which carries out the wishes of Government and abides by the law; while another which takes the law into its own hands courts its own ruin! The conduct of the Musalmáns of Bareilly and Azamgarh was highly commendable, but the Musalmáns of Bombay allowed passion to get the better of their reason. The Musalmáns ought to obey the authorities, even if the orders of the latter are disagreeable to them, and quietly endure all the wrongs done to them by their neighbours, as their religion enjoins obedience and forbearance. They should keep aloof from all political movements. The National Congress, which appears to have been established in an inauspicious moment, has thrown the apple of discord among the people.

NAJM-UL-AKHBAR.
August 24th, 1893.

The Lieutenant-Governor's visit to Ballia.

19. The *Tohfa-i-Qádirí* (Ballia), of the 13th August, thanks the Lieutenant-Governor for paying a visit to a distant place like Ballia at this time of the year, to his great personal inconvenience; and praises Mr. Bird, the Collector, for the suitable arrangements made for His Honor's reception.

TOHFA-I-QÁDIRÍ.
August 13th, 1893.

The Mahárája of Dumraon and his Diwán are also worthy of praise. They paid a visit to Ballia, not merely to attend His Honor's darbár, but with the laudable object of effecting a reconciliation between the Hindus and Musalmáns. In conclusion, the editor publishes His Honor's speech in Urdu.

Comments on the account of the Azamgarh riots given in the *Hindustáni*.

20. The *Gorakhpur*, of the 25th August, referring to the articles published in the *Hindustáni* (see paragraph 3, page 306 of the *Selections from Vernacular Newspapers* for week ending 8th August 1893) and the *Advocate* on the Azamgarh riots, observes that they find fault with the police, the Joint Magistrate, the District Magistrate, the Commissioner, the Local Government, and the Musalmáns, exculpating the Hindus from blame. Evidently they have been influenced by race feeling and their accounts are a one-sided version of the story. The editor of the *Hindustáni* lays stress on the circumstance that he made a local inquiry, but he might have derived his information only from the Hindus; if he also consulted any Musalmáns, perhaps he did not believe their statements. The writer agrees with the *Hindustáni* and the *Advocate* in condemning the appointment of young Civilians to the charge of districts, on the ground that their hasty proceedings are likely to lead to disturbances. But Mr. Dupernex appears to have acted with great sagacity. The establishment of the cow-protection societies at Muhammadabad and Sagri in the Azamgarh district was followed by the Hindus forcibly taking some cows from Musalmáns at Bhadsa, and the case went up even to the High Court in appeal. Similar cases occurred in the neighbouring districts. Such being the hostile attitude of the Hindus, Mr. Dupernex was naturally inclined to repress the men who were bent on mischief, and to take precautions with a view to prevent riots on the day of the Id. He fixed the places and the hours at and during which the sacrifices were to be made, in order that Hindus might not pay visits to the places during those hours. He appointed Hindu officials to keep watch at those places, probably because he was afraid that the Muhammadan officials, if placed on duty, might connive at any attempts made by Musalmáns to offend the Hindus, and because the Musalmán officials themselves had also to perform sacrifices during the fixed hours. The authorities would not have interfered with the cow protection societies had the proceedings of those societies not been injurious to the public peace. Nothing would be a greater mistake than

GORAKHPUR.
August 25th, 1893.

to suppose that the European officers, being themselves beef-eaters, are partial to Musalmáns in this matter. The objection taken by the *Hindustáni* and the *Advocate* to the way in which arrests were made and trials conducted is not of much weight; on such occasions the law is always enforced with severity, to strike terror into the hearts of the people. Many innocent men were hanged after the Mutiny. The over-zealous members of the cow protection societies, and not Mr. Dupernex and other authorities, are responsible for the Azamgarh riots. The *Hindustáni* states that kine have not been killed at Mau since the time of Akbár and refers to a firman of that Emperor. Akbár might have forbidden cow slaughter, but his firman is no proof of the circumstance that kine have not been killed since then. As a matter of fact sacrifices have been made every year. However, the *Gorakhpur* journal is of opinion that the Musalmáns should refrain from cow sacrifices in deference to the feelings of their Hindu brethren, and put a stop to all religious disputes; though its advice is sure to be disagreeable to them.

21. The *Riyáz-ul-Akhbár* (Gorakhpur), of the 24th August, publishes a communication from one Munshi Inayat-ulla at Azamgarh, who, in answer to the comments of the *Hindustáni* on the Azamgarh riots, endeavours to show the riots were committed at the instigation of the cow

protection societies and to justify the proceedings of Mr. Dupernex. The editor of the *Hindustáni*, during his visit to Azamgarh, took up his abode at Kopa, among the very men who had incited the ignorant classes to perpetrate the riots. He had no interview with any Musalmáns, nor did he visit other places. The writer refers to the forcible seizure of the Commissariat kine by some Hindus, who were convicted and punished; and states that the general meeting held at Azmatgarh, in which men from different parts of the district took part, resolved to interfere with the sacrifices on the day of Bakr Id. These men belonged to the higher classes of the Hindu community and knew the tactics of the National Congress. On return to their villages the men established committees to give effect to the resolution. They made no secret of their evil intention, and the police sent alarming reports from all sides to Mr. Dupernex, who was consequently obliged to take precautions. He sent for lists of places where kine were killed, warned the land-holders and members of district boards, required the men who were suspected of committing disturbances to execute bonds, appointed police and other officials to maintain peace at the time of sacrifices, and so forth. What else could he do?

22. The *Rafí-ul-Akhbár* (Benares), of the 21st August, complains that the Hindus and Musalmáns lived on the most friendly terms with each other, but that since the formation of cow protection societies throughout the country the Hindus have begun to interfere with cow sacrifices,

which the Musalmáns have been accustomed to offer up for hundreds of years, and also to harass them in the performance of other religious ceremonies. The contagion threatens to extend to the native troops. Indeed, the Hindus would not allow the Musalmáns to offer up their daily prayers did not the strong British rule exist in the country. The Hindus contend that the sacrifice of the bovine species is not obligatory on the part of the Musalmáns in accordance with their religion. This is true; but the Musalmáns are reduced to the necessity of offering up such sacrifices owing to their poverty. A Musalmán is bound to kill an animal which is strong enough to carry him on its back. According to this rule a Musalmán family must kill as many goats as there are members in the family; but if he cannot afford to kill so many goats, the only alternative is that he must jointly kill a cow.

23. The *Bhárat Jiwan* (Benares), of the 21st August, publishes a vernacular translation of a Government circular dated 22nd July last, with which it forwarded copies of two judgments of the Allahabad High Court in the matter of the cow question to Commissioners and Collectors for

circulation among the people, and observes that the Lieutenant-Governor's orders are doubtless impartial. Both sections of the community are warned against outraging each other's feelings. They are at liberty to perform their religious ceremonies, but not with the object of offending each other.

Riyáz-ul-Akhbár.
August 24th, 1893.

The same.

Rafí-ul-Akhbár.
August 21st, 1893.

The Cow killing question.

Bhárat Jiwan.
August 21st, 1893.

Government circular in the matter of
the cow question.

URDU AKHBÁR.
August 24th, 1893.

Religious dispute among the Sunnis
Musalmáns at Aligarh.

24. The *Urdu Akhbár* (Moradabad), of the 24th August, regrets to notice that a serious difference of opinion has arisen among the Musalmáns of the Sunni sect at Aligarh regarding the question of loudly uttering the word "Amen" in the course of their prayers, the free circulation of notices about the controversy exciting high religious feeling among them. The local authorities have already heard of the dispute, which is discreditable to Musalmáns. On the occasion of his late visit to Aligarh the Lieutenant-Governor announced his intention of withdrawing the existing restrictions on the celebration of Hindu and Musalmán festivals and released several convicts before the expiration of their terms. It is to be regretted that when Government deals so leniently with the people they should frequently quarrel with each other and create difficulties for the authorities.

25. The *Bhārat-Jiwan* (Benares), of the 21st August, referring to the late affray between the police and native soldiers at Benares, observes that the traders closed their shops for fear of being plundered. There was an entire suspension of trade for three hours, but the shops were

re-opened when the Magistrate arrived and re-assured the minds of the people. The best way of preventing such outbreaks in future would be to transfer the regiment, to which the soldiers concerned belong, from Benares to some other place.

26. A correspondent of the *Almora Akhbár*, of the 21st August, complains that during the late Muharram the Musalmáns of Haldwáni carried their Mehdi procession through that street which the procession had been forbidden to enter, and that a riot which threatened to break out was prevented with difficulty by Pandit Debi Datta Joshi, the tahsildár. It is believed that a reference has been made to Government by the Deputy Commissioner through the Commissioner. Orders should be issued with a view to prevent any disputes in future.

BHĀRAT JIWAN.
August 21st, 1893.

Muharram at Haldwáni, Naini Tal district.

III.—EDUCATION.

ALMORA AKHBÁR.
August 21st, 1893.

27. The *Sitára-i-Hind* (Moradabad), of the 20th August, publishes a communication from M. Lal Varma, a student at Aligarh, who complains that the present educational officers have not the same sympathy with students as their predecessors had. Formerly the rates of school fees

were not so high as at present, nor were the books so frequently changed. The present Director of Public Instruction himself is the author of the English readers taught in all the school classes, and he therefore issues new editions every year from motives of gain. He should stop this practice, which puts students to unnecessary expense. The candidates for the Matriculation Examination have also to pay the school fee for May and June, although their connection with the schools ceases in April when the examination is over. The realization of the fee for those two months is unjustifiable. Again, the rates of school fee have been largely enhanced, but still the full staff of teachers has not been provided. Some time ago the Director issued a circular that chemistry and drawing would also be taught in schools, but no steps have yet been taken to give effect to that circular.

SITÁRA-I-HIND.
August 20th, 1893.

IV.—POST-OFFICE AND RAILWAY.

28. The *Police News* (Meerut), of the 24th August, draws the attention of the Postmaster-General to the following matters connected with the Meerut City Post-office. The Post-office being situated in a hired building in which some private persons also live, the Post-office property,

which is not under lock and key, cannot be considered quite safe. The Sub-Postmaster should receive house allowance at Rs. 5 a month, as is paid to the Sub-Postmaster at Allahabad. The office staff has to work more than eight hours a day, but still it cannot be expected to keep abreast of its work, especially as several vernacular newspapers having a pretty good circulation are published at Meerut; hence it is necessary to strengthen the staff.

City Post-office, Meerut.

POLICE NEWS.
August 24th, 1893.

Hindostani
August 23rd, 1893.

29. A traveller writing to the *Hindustani* (Lucknow), of the 23rd August, from Lakhimpur, states that the train from Lucknow reaches Lakhimpur at 1 A.M., and that from Bareilly at 2-30 A.M. Of the passengers arriving by those trains, those who live at a distance of several miles from

the station or have no friends in the town naturally feel inclined to pass the night at the passengers' shed. But the railway police do not allow them to stay at the shed. If a passenger declines to leave the shed, he is abused and his luggage is thrown out. The railway authorities should give their attention to the matter.

ALLAHABAD: }
PRIYA DAS, M.A.,
The 29th August 1893. } Govt. Reporter on the Vernacular Press of Upper India.